

HEALING



The Christian Science Publishing Society
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Do you have questions about life for which you haven't yet found answers? Have you thought about turning to God for guidance? Millions of people around the world are praying about issues such as safety, health, parenting, work, success, and happiness.

We brought together this collection to address these important topics. Each article and testimony of healing in this contemporary collection was published in *The Christian Science Journal* or the *Christian Science Sentinel* between 1983 and today. Considered together as a group, they present thought-provoking ideas to be explored and lived.

With time-tested and relevant messages, these articles and testimonies of healing are intended to uplift, encourage, comfort, and inspire you. You may also be interested in further study of two books referenced throughout this collection: the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy.



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Trust Me, Prayer Works!

To expect progress in everything you do is really important to me. Sometimes it's so easy to think you're stuck in a relationship problem, with a class at school, or with your performance in a sport. But I've found that with God, you can only—and always—go forward.

I'm a huge multitasker, and like most of my friends I have a very busy schedule, but the daily time I set aside for prayer—even if it's just five or ten minutes—is absolutely vital to me. Since I was raised in Christian Science, turning to prayer for solutions to all sorts of challenges has become a natural response for me. And I've had a few experiences that have especially inspired me and made me even more dedicated to studying this Science.

For instance, about four years ago I severely injured my ankle while I was doing karate. I had been studying karate since I was eight, and I was really into it—in fact, I was just a few days away from taking my red belt test, which is the belt earned just before the black belt (the highest belt you can achieve). I'd set myself up to jump in the air and kick a bag, but instead I landed on my ankle and heard a loud crack. As I lay on the floor, devastated and in pain, one of the instructors came over to examine

my foot. His other job happened to be in a hospital as a nurse, so after examining my foot, he feared I'd broken my ankle.

My mom picked me up, and I managed to hobble to the car with her assistance. Within a half hour, my foot was so swollen that I couldn't walk or put any weight on it at all. Even so, there was absolutely no question that I wanted to rely on Christian Science for a complete healing of the injury.

I settled in on the couch and began to pray with the support of my entire family. One of the first ideas that came to mind was that the divine Mind knows no accidents. Mary Baker Eddy wrote about this in *Science and Health with Key to the Scriptures*: "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection."¹ This was a reminder to me that I was as perfect as God had made me to be—and that my perfection was changeless. I also prayed with this favorite passage from *Science and Health*: "Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words."² I saw this as a perfect opportunity to prove the laws of Christian Science—to see prayer work, as it had in the past.

I remember sitting on the couch and reading

through the weekly Bible Lesson a couple of times that evening. The next day, I again found myself on the couch, pretty much inactive, but still praying. Although I had been determined to make it to my belt test in a few days, I committed myself to putting aside what I thought should happen and instead relying on God to get my peace and follow through on the ideas He gave me. Although my foot was still quite swollen and tender, I found that as I prayed, my thoughts lifted, and I went from feeling tied down and mentally drained to increasingly inspired and confident.

Then at one point, as I was talking to one of my sisters, I decided to get something from the kitchen. I got up and suddenly found myself walking, unaided. I hardly realized what I'd just done—it seemed completely natural. The healing had happened so fast that one moment I couldn't wear normal shoes or even walk without crutches, and the next minute my foot was completely normal. I was so overjoyed—and I knew, without a doubt, that this was a permanent healing.

I did go on to earn my red belt in karate. But I was mostly excited about telling my Sunday School class about my healing. I felt I'd really moved up in my understanding of Christian Science in that short period of time—just one day after the injury. This Science really works—and fast!

That's not to say things always work out as quickly as I'd like them to. In fact, I've really had to work on being patient and letting go of my "plan" for my life. I guess you could say I tend to be a huge planner and analyzer, which can get in the way when I'm praying to see God's view of things.

For example, a few winters back, I was separated from my family for nearly five hours while we were skiing in Taos, New Mexico. We had planned to meet up at a certain slope, but for some reason, I never found them. It was getting to be nightfall, and it was cold and blustery. I went down this one ski run over and over, looking for my family, but each time it was just me and a few other scattered skiers. The slopes were about to close for the evening, and I was feeling impatient and scared about all the variables that can come into play when you're skiing on a stormy mountain.

At one point, I fell down on a rock, which stopped me from my repeated runs down the slope. I wasn't hurt, just annoyed. I remember finally thinking about this line from a favorite poem of mine by Mrs. Eddy: "Shepherd, show me how to go / O'er the hillside steep."³ This line seemed so appropriate to my situation, and it kind of just warmed me up inside. It helped me to focus on God—my Shepherd—and His unfailing protection,

rather than on my fear and frustration. After spending a few moments getting really quiet and feeling peaceful again, it came to me to get up and ski the run one last time. At the bottom, my entire family was there waiting for me—not just one of them but all of them. It was such a simple solution, but I was completely overjoyed.

Christian Science has been really meaningful to me because I've seen firsthand how it works—and I've found that nothing else works quite like it. I'm even more grateful now that I've started college. (My schedule hasn't exactly gotten lighter!) As I quietly pray each day, I like to remind myself that nothing can disrupt my peace, because God is totally in charge. He has the reins, and He's the one I can rely on no matter what. When I'm totally sure about that fact, the worry-fear factor just isn't an issue. Trust me—it works.

—Kindahl Jackson

Originally published in the September 18, 2006,
issue of the *Christian Science Sentinel*.

- ¹ Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 424
- ² *Ibid.*, pp. 209–210
- ³ Eddy, *Poems*, p. 14

You Don't Have to Understand Everything Before You're Healed

Question: I feel I've discovered truth in Christian Science. But I doubt my own ability to actually prove it when it comes to healing. How much do my doubts interfere with my healing?

Answer: A child doesn't have to understand the theory of electricity in order to turn on a light switch. You don't have to know all about gravity in order to be held to the ground when you walk around. These are metaphors, but in much the same way, there is a law of God operating in your behalf, regardless of how much you realize about it. This is a law of Love—of God's unending care for you.

While there's a lot left that you—and all the rest of us—may still have to learn about Love's law, we can't help but feel something of its effect. Whatever doubts you may have, there are some points you can already feel very sure about.

Healing is an activity of the promised Messiah, of the saving Christ. It's concrete evidence of God's love. The Christ is the power that makes God's love tangible and practical in daily life. You don't need to have any uncertainty about the truth of Christ Jesus'

promise, "...lo, I am with you alway, even unto the end of the world."¹

Instead of feeling doubts about your own personal ability, you can be grateful for what you do know, and go forward from there. You can go right on growing in your understanding that this healing action, this power that originates with God, is always with you. You can love yourself for whatever understanding you've gained—even if you feel it's modest. You can trust what you've learned about your real, spiritual self, and be happy about it. You can refuse to doubt yourself, or these first steps. A *spiritually* positive approach like this leads the way to healing.

Even the fact that you have glimpsed the authority of the Science of Christ, the Comforter promised by Jesus, is enormously significant. Step by step, you'll have less doubt and more confidence and consistency in your efforts to heal.

— *Answer by Nathan Talbot*

Originally published in the November 2001
issue of *The Christian Science Journal*.

¹ Matthew 28:20

True Identity: A Conversation with Victor Westberg

Contrary to appearances, and startling as it may seem, we're not material beings and we were never born—we have always existed and always will. That's what Christian Science practitioner and teacher Victor Westberg realized at a young age, long before Christian Science crossed his path. Mr. Westberg now understands even more fully that one's true identity isn't mortal, physical, a mind/matter partnership. Who you really are is 100 percent spiritual. And he has learned that embracing this deep life-principle lifts you out of the fog of materiality and empowers you to honor Jesus' command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils..."¹

[Senior Writer for The Journal, Jeffrey Hildner, spoke with Vic about Christian Science healing. The original article has been edited due to space constraints; excerpts from their conversation follow.]

How do you heal?

I try to see every patient in his or her true light, as a perfect reflection of God. If you try to heal matter,

you are not seeing generic man in the image and likeness of God,² and therefore you cannot heal. You never give a [Christian Science] treatment to heal matter because what you're saying is, "Matter is real." When you see man's true identity as the image of God, then you can heal.

Let me give you an example. In February of 2004, I got a call from a friend. She said, "My husband has been taken to the hospital by helicopter." He had been skiing in the mountains and had had a major heart attack. So she's on her cellphone, burning rubber from her home to the hospital, and I'm talking to her, assuring her of God's—*Life's*—all-power and presence, and of her husband's eternal, spiritual identity. I talked with her throughout that whole night. And at one point she got a call from the hospital. She called me immediately and said, "He's passed on. The doctors said, 'We've lost him.'" And I said, "Honey, God is present and nothing but good is happening here. Are you seeing him as a mortal being or are you seeing him as God's spiritual idea, which is indestructible? God governs everything that we do. Matter cannot destroy the spiritual idea of God." She called me about half an hour later. She said, "I just got a call from the hospital. They said he's back." They wanted to keep him and observe him, which they did. And then they flew him down

to another rehab hospital. And she finally got him out of that one in a short time. Of course, everybody wanted to talk to him afterward—"What is it like?" He said, "I don't know. I was out of it. All I know is that Christian Science has changed my life." So when you have an experience like that, you know your true identity is spiritual.

How could you know that the dawning realization about your true identity that you had when you were a kid would ultimately lead to your helping someone else down the road in such a practical, powerful way? Wow!

You couldn't. There's no way. But that's the way God operates. The important thing is that you don't treat matter, as tempting as that might be. And if you resist the temptation to treat matter, and you see man as already perfect, spiritual, the instantaneous healings come. You have to remember that, and you have to remind yourself that healing is seeing man as God created him. It's all through the Bible. It's all through Mary Baker Eddy's writings. You've got to be aware that every moment of the day, the false concept of man is chipping away at you, and that's animal magnetism. It never goes off and rests any place. Every time we see a problem come up, we have to realize that the cause of that is animal magnetism.

The Lord's Prayer³ is a powerful prayer that heals. So if you've got a problem, go to the Lord's Prayer. Work with it, think about it, especially the spiritual sense of the Lord's Prayer given in *Science and Health with Key to the Scriptures*.⁴ And that will enlighten thought, and lift you above any false claims of materiality.

**Vic, when you say *animal magnetism*,
what do you mean?**

Animal magnetism is a mental influence that draws us away from the truth about our being. It's the thought that says, "I'm material, I'm a mortal being," and attempts to keep us from knowing, "I'm a spiritual idea of God." But animal magnetism is only an illusion. If we understand that it's nothing, we cannot be influenced by it. If we don't, then we give it power, and we start playing it out exactly the way that is being suggested to us.

And so we can't be drawn away by this downward magnetic sense that says we're material instead of Godlike. We can't allow ourselves to go there. But unless we continue moment by moment to understand our spiritual identity, we're susceptible to believing that we're material and that everything in the material world has a law, which is totally false. There's only one law. God's law. We have to claim it until we see a change in our thinking. It isn't just

“give it a shot” and then run off and do something else. It’s sticking with it until the case is healed.

In Mary Baker Eddy’s article “Principle and Practice,” which was first published in the *Christian Science Sentinel* in 1917 and recently reprinted in the *Sentinel*, one of the lines that stands out to me is this one: “It is the healer’s understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one’s understanding of the principle of mathematics which enables him to demonstrate its rules.”⁵ I picked up on the words, “It is the healer’s understanding” I think that sometimes individuals who ask a Christian Science practitioner/healer for help are made to feel that they have to do something to induce healing. They have to help the practitioner somehow. Not just take the car to the garage, but look under the hood with the mechanic and help fix it, as it were. But I note that Mrs. Eddy’s emphasis wasn’t on what the patient must do but on what the healer must do. How do you sort out this practitioner/patient responsibility?

The responsibility is that of the practitioner. And a practitioner should not take a case that he or she does not intend to continue until the case is healed. Here’s a quote from Mrs. Eddy: “Why do you give

long treatments? Because you don't give them on the right side You are so buried in the life of the senses! That's what makes long treatments.... When you realize Truth, Love, you heal." ⁶ That's so basic. Matter is an illusion. It's a dream. Mrs. Eddy used the analogies of both sleeping dreams and waking dreams. If you're in a night dream, and you wake up in the morning, do you have to call a practitioner to heal you of the problem you dreamt about? Why don't you do that? Because that night dream-problem isn't real. But then you go off during the day and you allow the waking dream to mesmerize you into believing that an apparent problem is real, to the senses, when it's no different from a night dream. Sin, disease, and death are no more real during the waking dream than they are during the sleeping dream.

Mrs. Eddy went on to say: "I am out of patience at hearing a student ask his patient to work when the patient is up to the ears in the waves." ⁷ Don't ask anything of patients. Don't ask them to work when they're so mesmerized by the burden of what they believe is an unresolved problem. The responsibility of the Christian Science practitioner is to change the thought of the patient, not to tell the patient to go back and study some more.

It requires self-examination if you're not healing. There are basic questions that a practitioner can ask himself or herself: Do I really believe everything that I'm studying, everything that Mrs. Eddy said? Am I willing to let go of this belief that I have to heal the matter-body? And am I willing to shift over and see man as God created him, as spiritual, not material? And your conviction has to be firm because if you're the least bit halting or uncertain, you're not going to heal. We need to be firm in our understanding that our treatment is under the divine control of Spirit. Our stand needs to be radical.

Now there's another important dimension here, and it involves the Christ. It is the power of the Christ, Truth, as taught in Christian Science, that heals. The Christian Science textbook [*Science and Health*] assures us, "Sickness, as well as sin, is an error that Christ, Truth, alone can destroy."⁸ And it goes on to define the Christ as "...the divine message from God to men speaking to the human consciousness."⁹ So God is speaking directly to us through His Christ-message right where we are in this waking dream. And this Christ-message brings healing. Animal magnetism is trying to tell you that you're material, but the Christ tells you, "You are spiritual," and cuts through the dream-belief of matter.

You have to trust God, trust God to heal through His Christ-message. As a Christian Science practitioner, you're really just an observer of God's, divine Love's, power to heal anything. You are connecting the individual who asks you for help with the Christ, which Mrs. Eddy called "the great physician."¹⁰

Christian Science presents a solid theological basis for a genuine attitude of gratitude.

How important is gratitude to healing?

Gratitude is essential. It aligns our thought with Life, Truth, and Love. And when your thought is aligned with God, depression is healed, a sense of limitation is lifted. Gratitude is a source of good, and it flows from divine Love. It is Love expressed in the human realm. So to me, gratitude is an all-important beneficial influence worth holding in thought. You can ask yourself, "What am I grateful for in this situation?" Pick something positive out and expand on it. And you will find that your fear, which results from being mesmerized by the apparent problem, gets pushed to the side. And when fear goes away, when your thought is filled with gratitude instead of fear, healing begins. Every one of our challenges has something in it to be grateful for, something that will cause us to learn more about God and our true nature, something that will move us closer to

God and give us greater dominion over the supposed power of sin, disease, and death.

And just as kindness and goodness and intelligence come from God, who is our only source, gratitude, too, is a natural part of being God's expression.

Absolutely. Gratitude is natural. And it's like a tank full of gas that never runs out. It has energy, it has power, and it's inexhaustible because it's spiritual. It is a power driven by divine Love. And the more you see yourself as you really are—as God's child, as the whole and perfect, never-born and never-dying spiritual idea of divine Mind or Love—the more gratitude you'll express. And the more adjustment, restoration, and healing you'll experience.

— *Interviewed by Jeffrey Hildner*

Originally published in the November 2005
issue of *The Christian Science Journal*.

¹ Matthew 10:8

² Genesis 1:26, 27

³ Matthew 6:9–13

⁴ Mary Baker Eddy, *Science and Health with Key to the Scriptures*, pp. 16–17

⁵ Eddy, "Principle and Practice," *Christian Science Sentinel*, September 1, 1917, p. 10

- ⁶ A10273, The Mary Baker Eddy Collection, The Mary Baker Eddy Library for the Betterment of Humanity
- ⁷ Ibid.
- ⁸ Eddy, *Science and Health*, p. 251
- ⁹ Ibid., p. 332
- ¹⁰ Ibid., p. 442

More Effective Healing

Not long ago a Christian Science practitioner called me and asked, "How can I do more effective healing?" I told her that was exactly the subject I had been pondering ever since I entered the public practice.

What took me into the practice was really two-fold. First, I felt the healing approach of Christian Science was more needed than anything else in the world. This was a service I could pour myself into without reservation. Second, I felt that Christian Science presented the truth about reality. I was hungry to discover more about this truth. I felt the public practice would allow me to explore it to the fullest degree.

How *can* we do even more effective healing work? In answer to this question I told the practitioner there was a verse from the Bible I had been thinking about. It's from Isaiah. Mary Baker Eddy quotes it at the beginning of the chapter "Recapitulation" in *Science and Health with Key to the Scriptures*. It reads, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."¹ To me this says that there's an answer to each problem as we go along. I find this very reassuring. We don't need any big, earthshaking answers in order to progress in our healing work.

On their journey to the Promised Land, the children of Israel had enough manna for each day. In one of his parables Christ Jesus tells us that if we're faithful over a few things, we'll be made ruler over many.² We just need to use the spiritual ideas that we're given every moment.

Christian Science, in harmony with the Bible, gives humanity this message: God is infinite, perfect Spirit, and His creation is intact. It's spiritual and perfect. It's perfect *now*. It's continuing and it's always good. The false beliefs of so-called mortal mind may contradict this. But these beliefs cannot prevail. Sooner or later we'll see them to be exactly what they are—false, illusory, unreal, nonexistent. As we discover more and more of what our existence really is, these beliefs drop away. Then we experience healing. Healing is discovering reality.

In Christian Science there are many ways to discover spiritual reality and therefore many approaches that we can take to healing through this Science. Each one is exactly suited to the moment. So we need never be stymied in our healing work. There are no dead ends, only further spiritual ways to progress in understanding our real being.

It may help to look at three general approaches to healing and see how we can use them even more

effectively. One approach is to deny the reality of matter. Many people find this denial hard to accept. Human thought tends to resist it and asks, "Is it really true that matter is only a false mental concept and not substance itself?"

Why deny the reality of matter in our healing work? Because matter is the medium through which disease or pain or deterioration seems to appear. Results come with this denial because when you eliminate a belief in matter you eliminate the supposed obstacle to demonstrating the perfection of unchanging spiritual substance, comfort, joy, and power. When you deny matter, you also invalidate the element of time. You destroy the belief that there's a point in time when a disease could have begun or an accident could have occurred.

Denying matter, however, doesn't make it disappear. We still seem to have a material body and material scene around us. But the belief in matter becomes subordinate to our understanding of God's supremacy, and this opens the way to healing.

We can support our conviction about the nothingness of matter in other ways in addition to a straight denial of it. For instance, we can acknowledge that God's love is embracing us. In this way we're not denying matter head-on. But in

effect we *are* denying it. As we feel the total love of God, we rule out of our thought anything contrary to the perfect care that this loving God extends to us. Certainly God's love rules out disease, pain, deterioration. Divine Love outweighs the belief in matter. God's love is not canceled out by material appearances; it cancels out the appearances of evil.

We don't have to make some major, heroic effort in demonstrating the healing power of God's laws. Mrs. Eddy showed how we can deal with the claim of matter on a progressive scale. In an early issue of the *Christian Science Sentinel* the question was posed, "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?" She answered, "We deny *first* the existence of disease, because we can meet this negation more readily than we can negative all that the material senses affirm."³

Does this mean we should forsake our absolute basis of treatment that matter is unreal? No, it doesn't, because Spirit is infinite, All. But the way that we prove matter's unreality step by step is by denying its abnormal conditions—sickness and disease.

When we're suffering, we do want to see a change in matter. I recall a young man who had an open wound suddenly appear on his body. It was alarming and painful. Shortly thereafter, he had

a quick healing as a result of Christian Science treatment. Yet when we first spoke, he said to me, "I know I need to deny the reality of matter. But I sure would like to have this material body that I seem to have right now be more comfortable." This is a legitimate request. He had every right to expect comfort and a normal, healthy condition in his present concept of body. Health is a natural outcome of the basic fact that reality is spiritual, not material.

The body is actually consciousness, a manifestation of thought. Everything really takes place in the mental realm, even though the body seems to be a material object separate from thought. But just recognizing that the body is a mental concept doesn't automatically free us from its ills. We need to understand that in truth identity is totally spiritual, expressing God's perfect, spiritual laws.

God is divine Principle. He's the source of our being. As Principle, God expresses Himself in spiritual laws of order and harmony. These laws cannot be reversed. If they do appear to be reversed, we can turn this around on the basis that God is the only lawmaker, and we don't have to accept anything less than true law.

We hear a lot these days about the mind/body connection—that is, the effect that thought has

on the body. Yet, the action of the human mind is not where we find refuge from sin and disease. We find refuge in the divine Mind, because it is the only genuine Mind and cause, and it causes good alone. This Mind is your true Mind and is constantly imparting ideas to you. As these divine ideas enlighten and correct your thought, misconceptions about your body as material yield to the true view of body with its timeless, indestructible substance and ceaseless action. But even while this process of thought correction seems to be going on—the process we call healing—the fact of matter-free existence remains the reality of you and everyone else.

So our first point in healing is this: Matter is unreal, because Spirit is infinite, the only true substance. Your identity is spiritual now. Realizing this does bring healing.

Now another point. You deserve to be healed. Too often we think, "I'm not good enough to be healed or to heal others. I have too many faults. I'm not spiritually-minded enough." This is scholastic theology; it claims that man is a mortal sinner and is therefore constantly penalized. The laws of God free us from this belief, pointing to man's eternally spiritual, upright nature and Jesus' demonstration of that fact.

Science and Health makes this significant statement in regard to healing: "Man's moral mercury, rising or falling, registers his healing ability and fitness to teach."⁴ What is our moral mercury? Is it only our level of human righteousness? Or is it something higher? Certainly our moral condition relates directly to our ability to heal, and sound morals are always conducive to being healed. But if we measure our worthiness by a human measuring rod, we can find it pretty hard going. The Apostle Paul found it hard. He saw that only through the power of God and His Christ could freedom from sin be found.

The Bible is constantly turning us to God as the source of our goodness. For instance, we see this in Peter's and John's healing of the man who had been lame from before birth.⁵ The Bible says that after the healing, the people came running toward them amazed and wondering. Peter said to them, "...why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He then explained that it was through faith in the name—that is, faith in the nature—of Jesus Christ that the man was made strong and received "perfect soundness." The Christ, which Peter demonstrated in restoring the lame man, was the same Christ that enabled Jesus to do his healing works.

What is the Christ? It's the true idea of God. Jesus acknowledged that he had no power within just himself or from his own righteousness. He attributed all power to God. But he didn't leave himself out of the picture. He identified himself as the representative of God's power. He said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."⁶ Jesus did the works of God. God does not do His works without His representative—His spiritual expression, man. Man is absolutely indispensable to God. Jesus' representation of God was indispensable. Your representation of God is indispensable. How do you represent Him? By bringing out His nature in health and well-being.

Can we expect to heal even if we haven't demonstrated perfection? We'd be in a sad state if we had to wait until we had completely proved our God-given perfection before we could heal! It would make Christian Science pretty impractical.

Where does our moral mercury fit into our healing ability, then? Is our moral mercury our balance sheet of right and wrong? It certainly includes that. But in a broader sense couldn't we think of it as the measure of our inspiration, our confidence in God, our feeling of closeness to Him?

How do we raise our moral mercury? Through the grace of God. As we express such qualities as joy, confidence in good, gratitude, unselfed love, our moral mercury is rising. What happens then to our struggle with right and wrong? It gets resolved. When you're rejoicing, how can you envy? When you're feeling confident of God's support, how can you fear or distrust? When you're feeling grateful, how can you complain? When you're committed to caring about others with unselfed love, how can you hate or even dislike?

If you feel you're not worthy enough to be healed or if you think you're not spiritually-minded enough to heal others, think about the qualities that do the healing. You didn't create these qualities. God did. They're present in you now and always. They have the power to blow away every lie that would distort the health and true nature of man.

Sometimes people think that if they start praying from the standpoint of man's sinless nature, they won't make the specific effort to clear out moral faults and shortcomings. That's not going to happen. If you honestly affirm your sinless nature, whatever is clogging your natural purity of thought will keep announcing itself until you turn from it. Then it disappears. If we want to achieve genuine moral

freedom, we have to start from the standpoint of man's sinless, Godlike nature.

Science and Health states, "A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick."⁷ That kind of mentality we don't need! Instead, allow the Christ to elevate your attitude and your actions. That will give you the greater moral freedom for effective healing.

Up to now we've focused on two points in regard to healing: denying matter's supposed reality and raising our moral mercury. The third point we might consider is the influence on us of other people's beliefs. Of course, it's always the so-called carnal mind that claims to act either directly on us or through other people's thoughts. So it's the carnal mind that we ultimately need to reject, and we do this by rejecting the various forms it assumes.

In the Old Testament the children of Israel were warned against being influenced by the beliefs of the people in the lands that they entered. They were advised to remove the groves and high places of pagan worship; to worship God alone. When the kings obeyed this command, their reign prospered. When they disobeyed, the country suffered. We can think of the land as the land of human consciousness, in

which are groves of material worship and high places of material knowledge. These would turn our thought away from God as the only power to bestow health and harmony. But we're free to reject their erroneous influence because it has no authority or power!

In *Science and Health* Mrs. Eddy explains how general human belief produces so-called medical results. She writes, "When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will the effect be." She continues: "Even when you take away the individual confidence in the drug, you have not yet divorced the drug from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs which are in the majority rule." She concludes, "When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by a minority, and such a belief is governed by the majority."⁸

Do we feel bombarded today with claims of what this or that drug can do? "Inundated" might be more accurate. The premise is that man is a physical being who needs physical treatment to be well. Advertising for pharmaceuticals is everywhere. This, too, promotes the premise that man is a physical being who needs

a rearrangement of chemicals in order to find health. No wonder Mrs. Eddy wrote: "The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This erroneous general belief, which sustains medicine and produces all medical results, works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief in order to heal a single case of disease."⁹

Who determines the direction of thought in our society today? In the Old Testament it was the kings who were the leaders of thought. The prophets were their advisors. They either followed the prophets or they didn't. Today those who understand divine Science have the opportunity to uplift the course of thought in the world to Truth and Love and not be followers of general public belief. The Bible speaks of true believers as "kings and priests unto God."¹⁰ What is the realm that we reign over? Is it a material world out there, or is it the world of our own consciousness? It's in our own consciousness that we make our decisions as to what we worship and what we accept as real. We can be as free from the influence of general material thought as we choose to be. So we need not be alarmed by the influences that would seem to control society. Mrs. Eddy writes, "The Christian Scientist is alone with his own being

and with the reality of things.”¹¹ What a powerful basis for freedom and dominion!

Does this mean that Christian Scientists isolate themselves from the world? No. When, in our prayers, we’re alone with the reality of things, we’re uniting ourselves with the truth of God’s creation and with nothing opposite to it, and this is a healing influence in the world. We’re seeing others as they really are, under God’s perfect government. So we’re helping to remove the influence of the carnal mind on them as well as on ourselves.

Let’s continue to progress firmly and steadily in our understanding and demonstration of God’s healing power. The ministry of Christian Science healing is a holy work, and God certainly guarantees its success.

— Charles W. Ferris

Originally published in the July 1995
issue of *The Christian Science Journal*.

¹ Isaiah 28:10; Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 465

² See Exodus 16:11–26; Matthew 25:21

³ Eddy, *The First Church of Christ, Scientist, and Miscellany*, p. 217

- ⁴ Eddy, *Science and Health*, p. 449
- ⁵ See The Acts of the Apostles 3:1–16
- ⁶ John 5:19
- ⁷ Eddy, *Science and Health*, p. 455
- ⁸ Ibid., p. 155
- ⁹ Ibid.
- ¹⁰ Revelation 1:6
- ¹¹ Eddy, *Message to The Mother Church for 1901*, p. 20

Testimonies of Healing

I had decided to take the vows of a monk. I accepted that there might not be long left for me in this life. I devoted my days to spiritual devotional meditations. This gave me strength, deeper and deeper peace—this despite my grave physical condition.

I used to be a ski instructor and a successful businessman. I had two small companies, organising skiing trips and summer schools. It was a long way from there to being registered as physically handicapped. In my own words, I was “a basket case.”

As a child, I had had a bone disease. It left me with one leg shorter than the other and curvature of the spine. That didn't stop me from living an active sporting childhood. I played soccer and tennis, surfed and cycled. I remained an active sportsman after leaving school.

Then in 1995 I suddenly started losing weight. Doctors were unable to explain this. I had months of tests and drug treatments. Eventually, they concluded that I had irritable bowel syndrome. I could not tolerate certain food. I was also suffering from chronic fatigue syndrome. The muscles on my back and neck had wasted away, exposing the weakness in

my neck caused by the curvature of the spine. By the end of 1997 I had reached the weight of 7.5 stone [105 pounds]. I could not tolerate any food, except boiled brown rice and raw grated vegetables, suffered regular neck dislocations, and was bedridden.

Then in the spring of 2001 I saw a poster advertising a local lecture. It was about a woman I'd never heard of—Mary Baker Eddy. I couldn't understand why the idea of it wouldn't go away. I had no connection to or interest in this lady. And I had no desire to learn anything about her. Not to mention that the venue of the lecture was hard for me to access as a handicapped person. But the idea still would not leave me. It kept going round and round in my mind. So in the end I decided to go to the lecture.

Slowly, painfully, and patiently I was able to reach the lecture hall. I was exhausted and in some considerable pain.

What I heard made me feel uneasy. I was hearing the word *Scriptures*. As a young boy, I had felt very uncomfortable with people who were into "The Scriptures." I was hearing the word *healing* a lot also. I had spent a lot of money on every type of complementary or natural therapy, from acupuncture to zone-therapy and many in between. I had not come to this lecture for a healing. I was fast losing interest.

These words from *Science and Health with Key to the Scriptures* were mentioned: "God is at once the centre and circumference of being."¹ It was then that the lecturer had my attention! I immediately thought to myself, "How on earth can God be 'the centre and circumference' of *this* being? This being that is so full of sickness, pain, and deformed bones."

I also remember hearing that God means "good" and that this "good" fills all space at all times. With that, I started to feel angry. What was "good" about all that I had suffered for all those years? What was "good" about being registered as physically handicapped and incurable at the age of 35? I was enraged! Preoccupied with this tirade of angry thoughts.

Suddenly, however, something changed. My mind became completely quiet. I noticed a lessening of the pain. First in my stomach, then in my neck, and then in my knees. I felt as if I was no longer trapped in an undernourished, lopsided, and painful body. I felt I was a detached silent observer who was witnessing an increasing sense of ease. This ease was replacing the constant feelings of pain and disease. It was just like an ice cube left on a warm windowsill, gently melting and changing shape. So were the feelings of pain and stiffness gently melting and changing shape in me—loosening me from the stiffness that had trapped me for so many years. I was really stunned.

The simple ideas of Truth had transformed my painful body into one of almost sensationless ease. I was in shock at what happened next. I walked from the lecture hall with long, effortless strides, my head held high, chest out, with no pain, fatigue, or limitation. I walked the whole journey home—approximately one mile—and arrived overflowing with joy and amazement at what was happening to me.

I slept like a baby that night, and woke early to the thoughts of how God was good. God was really “the centre and circumference of [my] being.” I remembered other ideas shared at the lecture the night before. There was this from Genesis: “...God created man in his own image.” And this: “...God saw every thing that he had made, and, behold, it was very good.”²

Rolling out of bed, I experienced my next shock. I stood up perfectly upright, instead of the usual feeling of being lopsided because my legs were of different lengths. I was balanced standing tall in bare feet. Just as I tried to get this clear in my mind, I heard the words, “We must radically rely on God for our good.” These were words that I had not consciously remembered hearing at the lecture. They seemed to have such authority. I was in no doubt as to their validity. I was compelled to take all of the footplates out of all of my left shoes, there and then.

Then I had an overwhelming urge to go to the shops and buy all the ingredients of a normal breakfast—things such as tea, sugar, milk, cereal, bread, butter, and honey. I had not been able to eat any of these foods for six years. I ate a wonderful, “normal” meal without even a trace of reaction or food intolerance. I remember thinking that these were not shocking changes but a return to the norm. I should expect more and more of them.

Two days later, I walked to my first-ever Christian Science church service. I began studying *Science and Health* regularly through the weekly Bible Lessons from the *Christian Science Quarterly*.

Within four weeks I had gained almost 4 stone [56 pounds] in weight. I was able to eat and digest every type of food. I walked over two miles every day and returned to cycling, hiking, and swimming. I literally felt reborn, with a new lease on life. I was aware that my life was of God and could never be taken from me. It couldn't be diminished in any way or be dependent on any material circumstances.

I had attended a Christian Science lecture with no expectations, and I left it with no limitations. I was freed for life.

—Phillip Hockley
Farningham, Kent, England

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issue of the *Christian Science Sentinel*.

¹ Mary Baker Eddy, *Science and Health with Key to the Scriptures*, pp. 203–204

² Genesis 1:27, 31



When I was about 24 years old, I was reading from one of the Christian Science periodicals and came across the term “mental surgery.” I started to pray, trying to understand exactly what the term meant and how it was accomplished. Finally it came to me that mental surgery was the exact, razor-sharp delineation between the real and unreal, between the spiritual and mortal man, between Spirit and matter. I went to bed still thinking about the importance of always being alert to the dividing line between the allness of Spirit and the nothingness of matter.

The next morning when I awoke, I noticed that a splinter that had been lodged in my wrist since childhood and had periodically become inflamed, had come out naturally. When I reached to touch the splinter that was lying on my pillow, it literally turned to dust. There had been an opening in my wrist joint

which healed quickly, and there has never been any more inflammation in that area.

More recently, on my way into our Sunday morning church service in a branch Church of Christ, Scientist, I caught my foot on the curb and literally sailed through the air several feet before landing on my face, on one hand and arm.

As I fell, I took my cue from something Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*: “Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God’s unerring direction and thus bring out harmony. Under divine Providence there can be no accidents, since there is no room for imperfection in perfection.”¹

I declared that “there are no accidents,” because God is omnipresent. Because He is perfect, nothing imperfect or unlike Him could be present. Even as I fell, I could already feel a sense of protection, and when I hit the sidewalk, I felt no fear. I knew from experience that I could trust God to help me this time as He had many times in the past.

Several ushers helped me to my feet, and at first I decided that I would not serve in the usher position for which I was scheduled. But after I sat down, it came to

me that if I really believed what I was declaring—that “there are no accidents”—I should usher. I filled my post, cherished the church service, and was able with my wife’s assistance to get in the car for the ride home.

When my wife helped me remove my coat and shirt, it was apparent that there were three breaks in my arm and that one shoulder was out of joint. Also, three knuckles on one hand appeared to be crushed. Even though my face had hit the sidewalk very hard, it was undamaged.

I called a Christian Science practitioner for assistance through prayer, and continued to pray and reason myself from the basis that I did not have to heal broken bones and dislocations, but had to awaken from the hypnotic suggestion that there had ever been an accident. I understood my relationship with God to be unbreakable, and refused to move from that mental stronghold. I logically declared the spiritual fact that right then, right at that moment, I was perfectly well, whole, and free. I didn’t wait for the bones to be OK—I acknowledged my wholeness beforehand because I knew I lived in the kingdom of God, in His omnipresence. It never occurred to me to turn to surgery or any other form of material medicine.

Within an hour, the bone near my wrist went into place. Very shortly after that, the bone near the

shoulder went into place. Several hours later my wife was in the kitchen at the other end of our home, and came out and asked me, "What was that popping noise?" I had been about to ask her the same thing.

With amazement we both noticed at the same time that the third break, midway between the wrist and the elbow, was now in place. There was no further period of recuperation involved in the healing of those three breaks.

Several days later, when I was taking a shower, I noticed that I had total and normal use of the shoulder that had been out of place. I never knew when the adjustment had taken place.

In spite of the predictions of well-meaning friends that the damaged knuckles on my hand would fuse and that I would lose use of the fingers, within a short time they regained their normal appearance. I was and still am able to use them just as I had before I fell.

I know that what helped me to be in the position to be healed in such a short time, through Christian Science alone, was the mental state that I maintained: "I am the child of God now. I will entertain no suggestion of evil that would cause me to doubt my relationship with my Father-Mother, and I will strictly maintain this Christ-consciousness as my only consciousness."

A verse from Isaiah has always been a comfort to me,
“Thou wilt keep him in perfect peace, whose mind is
stayed on thee:...”²

As a young man when I was beginning to see the healing power of the Christ Science and to experience this marvelous awakening to my real spiritual self, I felt a deep sense of gratitude, and I asked myself, “How can I ever express enough gratitude for this legacy of Mary Baker Eddy?” Right then I decided that living my life as much as possible in full accord with my growing understanding of the teachings of Christian Science was paying my debt of gratitude for what I was and am still learning about God and my relationship to Him. Sacrificing a false sense of who I am, and gaining a day-by-day, moment-by-moment, sense of my identity, set in the harmony and glory of eternity, is the crowning of my cross.

—William D. Ansley
Topeka, Kansas, USA

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¹ Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 424

² Isaiah 26:3



The ideas expressed in this collection are based on the teachings of Christian Science, which is fully explained in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. For more ideas like the ones presented in this collection, please visit www.christianscience.com or the website of The Church of Christ, Scientist: www.churchofchristscientist.org





The selection of the words chiseled on the four corners of the top of the Christian Science Publishing House in Boston, Massachusetts (depicted on this cover), is explained in the following excerpt from the November 25, 1933, issue of The Christian Science Monitor in an article titled, "Lettered in Limestone":

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